

took of their hard and simple diet. Riding horseback, or on foot, he carried the banner of the cross from pioneer settlement to Indian encampment. Many a time he has gone hungry and cold, yet he counted not his life dear unto himself because of his love to the Master and to the Indians. Out of ninety meetings of the Indian Presbytery, he only missed two in his entire ministry. Never was there a more loyal heart and never was man more honored and trusted by the Indian people.

Although superannuated and infirm, he refused to cease his labors and preached the last Sabbath he spent on earth. Several years ago a cancer on his hand necessitated amputation when he was seventy-five years old. Refusing all opiates he held out his hand to the physician and said, "Cut that hand off," and submitted without flinching.

As soon as the breath left his body, an Indian came forward and craved the privilege of furnishing his burial outfit and ordered the finest casket money could buy in a neighboring city. His funeral was held at Bennington by Rev. S. L. Morris, secretary of Assembly's Home Missions; and never was there a greater crowd in that town. Not one-fourth of the people could get even standing room in the church. By request the casket was left open, and it required nearly an hour for the people to file by and look for the last time on the face of their beloved missionary. The line of conveyances which followed his remains was a quarter of a mile long, and a great stream of people on foot formed another procession. Many Indians wept like children, and others stood silent and dejected like persons dazed. It was the greatest tribute ever paid a man in the State of Oklahoma.

He was one of nature's noblemen, simple as a child, who lived in the atmosphere of prayer, who walked by faith and never counted the cost of service. He was a great man; not great judged by human standards because of military exploits or literary effort. His was the highest type of greatness, it was greatness of goodness and likeness to the Master, who was meek and lowly, and yet crowned by the generations of mankind as Lord of all. If an inspired writer could add to the list of heroes in the eleventh chapter of Hebrews, his name would find a place among the number of those "of whom the world was not worthy." His own Church knew but little of him and never accorded him honor or recognition. He was only an humble Home missionary. The Master's eye, however, is upon the faithful of the land, and he will reward every man according to his work, and will one day give him public commendation, "Well done, good and faithful servant."

"Life's race well run,
Life's crown well won,
Life's work well done,
Now cometh rest."

S. L. Morris.

MISSIONARY NOTES FOR MAY.

Dear Pastors and People:

May is the Foreign Mission month. If you have not already done so may we suggest that as soon as possible you set before yourselves as a goal some definite and worthy Foreign Mission achievement for the new Church year, and then steadily pray and work toward it. Let this month of May mark a long step toward the end in view.

Joy Notes.

The total receipts from living donors have grown steadily year by year without a single relapse, even the year following the strain of paying the great debt showing a marked increase over the year preceding that effort.

The conversions on the field last year were 3,768, with but one exception the largest number ever reported. Our foreign communicants number 33,021, the number having trebled in the last ten years, and being exceeded now by only three of our sixteen Synods.

The receipts from native sources on the field last year for the carrying on of all branches of our work, were \$113,298, which is more than three times the total cost of home office administration, and more than one-fifth of our Church's total Foreign Mission contribution. Thus every dollar given here means \$1.21 spent on Foreign Mission work.

Since the young people are the chief hope of the future, especially in Foreign Mission work, it is with joy we report that in the last ten years our students on the foreign field have increased fourfold, the number rising from 3,471 to 16,012, and our native Sunday-school membership sevenfold, rising from 5,282 to 36,436. Our native candidates for the ministry number 126, a larger number than was ever gathered in our largest theological seminary.

Bank Notes.

The year's receipts for the regular work were \$507,802, and for specials outside the regular budget, \$26,880, totaling \$534,682. The total deficit on this April 1st is \$62,766, which is \$521 smaller than it was on last April 1st.

The total gifts from living donors this last year were \$527,665, against \$521,182 for the year before, and \$510,684 for the year before that.

Our treasurer reports the cost of the home office administration and propaganda as 6.7 of the receipts. This is below the expense of most Foreign Mission Boards, even of those whose larger receipts give them a distinct advantage in point of expense percentage. It should be remembered that a considerable part of this expense percentage is spent, not in handling the funds, but in securing the funds to handle.

A Note of Need.

For example, in one of our two China Missions, in a territory assigned to and formally accepted by our Church as part of our rightful share of the non-Christian world, there is a population, denser than anywhere else on earth, of 13,000,000.

Of this number 11,000,000 are as yet utterly untouched by any missionary agency, a mass of sinning, suffering, perishing heathenism, for whose needs we are able, for lack of funds, to do nothing.

In the appeal of their destitution to us, who have become responsible to God and the other denominations for their evangelization, can we not hear the voice of him who said, "Inasmuch as ye did it not to these, yet did it not to me?"

A Note of Inquiry—How Much Shall I Give?

If I refuse to give anything, I practically cast a ballot in favor of the recall of every foreign missionary.

If I give less than heretofore, I favor a reduction of missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

If I advance my offerings beyond my past giving, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? What would my Saviour have me do?

Egbert W. Smith.

A NEWLY DISCOVERED STORY OF THE GARDEN OF EDEN.

Some years ago among the ruins of Nineveh there was found a cylindrical stone seal engraved with the figures of a man, a woman and a serpent gathered about a tree. At once it was suggested that the ancient Babylonians were familiar with the old Semitic story of Adam and Eve in the Garden of Eden, or the story of the Fall of Man. Also among the ruins of Nineveh was discovered a large collection of clay tablets, a hundred thousand in number, inscribed with the literature of the Babylonians and Assyrians. When the tablets were read, the world was surprised to find among them the story of the creation of the world, and also a story of the deluge so similar to the biblical story that it was evident the Hebrew and Assyrian stories were the same.

For several years an expedition from the University of Pennsylvania carried on excavations in the Babylonian city of Nippur, where something like 70,000 inscribed objects were discovered. Many of the inscriptions were brought to Philadelphia. In the autumn of 1912 Professor Stephen Langdon, an American of Oxford, England, while visiting the museum of the University of Pennsylvania, noticed a fragment of a tablet bearing an inscription which suggested the story of the Garden of Eden. The fragment was carried to the Oxford and carefully examined, and at last a few lines of a Babylonian story resembling the biblical story were discovered. Upon Professor Langdon's next visit to Philadelphia search was made for other fragments of the tablet. Two were found and fitted together, and the tablet became nearly complete. The tablet is of baked clay, of a light brownish color, measuring 7½ inches in length and 5 in width. One side is flat; the other is slightly convex. Upon each side are three columns of cuneiform writing, containing about 273 lines; originally it contained about 300 lines. Scholars are agreed that it comes from about one thousand years before the biblical story was written in its present shape.

The story is written in the Sumerian language. The Sumerians were the first cultured people to live in the lower Mesopotamian valley to the north of the Persian Gulf. To just what race they belonged, or where they originally lived, no man knows. We are only sure that at a very early time, probably about 4,500 B. C., they came to Babylonia, bringing a high civilization. They wrote their languages in cuneiform characters upon tablets of clay and stone. They had a highly developed religion, literature and art. Poems and legends and historical inscriptions have come from them. They were the world's cultured people of six thousand years ago, just as were the Greeks of a later period. After the Sumerians had occupied Babylonia for several centuries, the Semitic Babylonians, from whom the Jews descended, entered the valley. They conquered the older civilized Sumerians, possessed their cities, and adopted their culture. The Semites had no written language, but soon they began to write their spoken language in the Sumerian characters. They adopted many of the Sumerian religious customs, and made that earlier civilization their own. It was these cultured Sumerians who wrote the story upon the tablet in the University of Pennsylvania.

A brief outline of the story is as follows:

Enki, the god of the sea, and his wife or daughter, Ninella, ruled over mankind in Paradise. Paradise was the land of Dilmun, or the modern Island of Bahrein. In Paradise sickness was unknown. Sin had not entered. Though the years passed it was

a land of perpetual youth. No wild beasts destroyed the flocks, and no storms raged. Enki, the god, decided to destroy mankind with a flood, and he revealed his purpose to Nintud, the goddess who had created mankind. For nine months and nine days the flood raged, and men were dissolved in water "like tallow and fat." But Nintud, the mother-goddess, determined to save the king, Tagtug, and him she called to the shore and embarked on a boat. Tagtug, who was thus saved, corresponds to the biblical Noah. It was the custom of the Babylonians to deify their kings after death. The goddess Nintud explained to the god Enki that Tagtug had escaped the universal destruction and had become a god. He then became a gardener. Enki revealed to him the secrets of trees and plants. Tagtug was permitted to eat of the fruit of all the trees, excepting that of Cassia. But he ate of the fruit of the Cassia tree, and at once the goddess Nintud took from him immortality. He was compelled to labor and suffer until the gods took pity on him and taught him various arts to comfort him.—Scientific American.

THE COST OF DISCOVERING AMERICA.

The recent finding of the account book of Columbus throws curious light upon the cost of his epochal achievement. It appears that he received a salary of only \$300 a year, and that the whole cost of his first expedition was about \$7,000. Making all allowance for the difference in the value of money in his day and in ours, this sum is pitifully small in comparison with the immense results he achieved. This whole western world, with all its vast civilization and wealth, was opened to humanity by a man of genius working on a salary less than half the average salary of a minister and at a total cost of not exceeding that of a high-class automobile! Many a millionaire spends that much money in a single week or day. The money cost of things has small relation to their real worth. A minister or teacher or any useful toiler working on a salary relatively no larger than that of Columbus may be creating new lives and helping to create a new world; and a spectacular display and spendthrift waste of wealth may have infinitely less significance than some humble service that contains the seeds of a great harvest of good.—Presbyterian Banner.

WORSE THAN SHRAPNEL.

At the present time, Holland and the United States are sending more liquor to Africa than all the other countries combined. Over 55 per cent. of the liquor entering Africa goes from Boston, Mass. Recently a schooner sailed from Boston with 700,000 gallons of New England rum on board. Bottles of rum in crates were lashed on the deck. Every seaman was compelled to sign a total abstinence pledge before signing articles for the voyage. Boston, from which missionaries have been sent out for over a hundred years, now in this year of grace is sending out what Lyman Beecher called "liquid damnation." This is the same city that sent out Adoniram Judson and his fellow missionaries to enlighten the heathen. The United States sent to the four British colonies in Africa during the year 1912, 1,032,658 gallons of rum. In the same year, Germany sent 1,010,759 gallons of gin and 389,377 gallons of rum, and Holland sent 2,562,136 gallons of gin and 136,975 gallons of rum. In five years from 1907 to 1912, there were sent into those four colonies 35,680,078 gallons of intoxicating liquor. These figures do not include the Orange Free State, the Transvaal, Cape Colony, or the